S: Stokley G-5 (ca. 1900) 1903 FL11 Lam FL11

I must also express my indebtedness to Mr. Mayne, Collector of Nandi, for much information regarding that tribe, which is particularly conservative on these matters.

I have no doubt that, as years go by, many of the matters dealt with herein may become much clearer, but I have thought it best to publish the material without further delay, as it may help to stimulate further research, and I also fear that as civilization develops, many of the strange customs and legends may become lost; in fact, there are already signs that the younger generation of natives are losing interest in the old order of things.

Legends of the Origin of the Ja-Luo Race.

Many savage tribes have legends or myths to account for their origin, and I believe I am correct in stating that, in Africa, it is generally among those of Bantu origin that such myths are found. However, in the whole of the country to the vicinity of the east side of the Nyanza, with which I am fairly well acquainted, with one exception, no trace of a definite legend has been discovered among the Bantu tribes (the exception being the Kavirondo belief that their common ancestor was a large python). Among the Ja-Luo, however, there is a very wide-spread belief in one Apidhlo, who was the Adam of the comparatively limited area of which these people have any cognizance.

I venture to give three versions of the same myth taken down from three chiefs living some forty miles apart. Each of these authorities also gave me a genealogical tree of considerable interest, inasmuch as they contain what may be a very probable solution of the origin of the names of the Ja-Luo tribes in Kavirondo. Of course there are discrepancies, but when one considers the way this story and the genealogical tables have been handed down verbally from generation to generation, one wonders that the three versions present so many features in common.

Version I from Ugulu chief of Uyoma.

Apidhlo was the father of all the Kavirondo people. He descended from the heavens, and the day he reached the earth, the various kinds of animals also came down from above.

Apidhlo descended on Ramogi, or Lemogi, Hill, a long way north of Uganda, and he afterwards died at the same place. He descended with one woman, whose name is forgotten, and by her he had two sons and four daughters. These sons were named Ramogi and Anyanga, and each married two of his sisters.

Ramogi migrated southward, and came and settled on a hill in Kadimo country (near the mouth of the river Nzoia); this hill is called after him to this day. His offspring founded the Ja-Luo race; most of the names of his sons being the names of the various tribes which were founded by them.

Anyanga, the other son of Apidhlo, stayed in the country of his father and became the progenitor of the Ragoshi and Banyore. On the day that Apidhlo

S: Hobley G-9 (ca. 1902) 1903 FL.11 Loo FL.11

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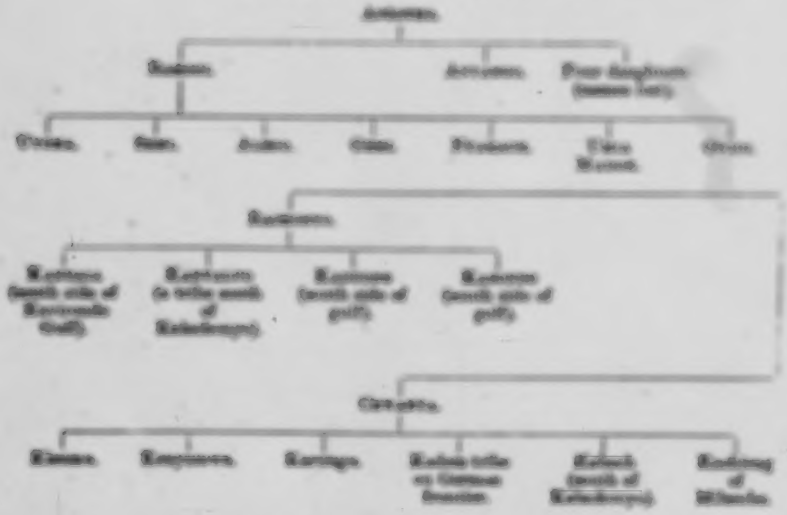
reached the earth, among the other animals that accompanied him were a bull, a cow, and a calf; he also brought onions and other food-bearing seeds and plants, and there is especially mentioned besides, a tree called "Were," and out of the wood of the Were tree he made two wooden bowls. He then milked the cow into one of the wooden bowls, and, from ignorance he caught the cow's urine into the other bowl; this done, he poured the milk into a gourd and left the bowl of cow's urine in the sun, and then rested till the evening. At sundown he churned the milk that was in the gourd, collected the butter, and put it on one side; he then brought in the bowl of urine and mixed it with the buttermilk that remained in the gourd. Then, being hungry, he took the mixture and made some gruel with mimea meal, cooked and drank it; after drinking it, he passed urine for the first time since he had reached the earth, and this is the origin of the *Jo-Loo* custom of mixing milk with the cow's urine which prevails to this day.

Genealogy of *Jo-Loo*.

Version I of Ugoda Ribek of Usoloma.


Ambwa.
Ambwa.
Ambwa.

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He reached the earth in the country away to the north of the lake, and died in that country; at his death, he turned into a rock. Apidhho had supernatural power and possessed the power to turn into a rock at will. When he was old, the Ja-Loo conspired to kill him, but for a long time nothing came of it, because they were afraid of him; but one day sickness overcame him; the conspirators sent a girl to see if he was really sick, as they thought it would be a good opportunity to kill him. She took a small horn, used for cupping blood, in her hand, and, while talking to him, she placed the cupping horn on his shadow; to her surprise it drew blood from the shadow. She returned and told her friends that, if they wanted to kill Apidhho, they must not touch his body, but spear his shadow; they did so, and he died and turned into a rock, which the Ja-Loo afterwards considered to possess special virtues for sharpening spears on.

Bamogi was the first member of the Ja-Loo race to come to Kavirondo, and he built in Kadimo country, near what is now the village of the chief Asum.

The Ja-Mwa (or Bantu Kavirondo) are descended from Anyango and came to Kavirondo before the Ja-Loo. They also came from the north, but belong to a different stock, the Baganda and Ba-Soga.

The Nandi came from the Ja-Lango. The Ja-Loo on the south side of Kavirondo Gulf originally lived on the north side, and crossed over by canoes.

The Kidoi and various Ja-Loo clans on the Kisoo plain are the descendants of one Kaze, who is said to have come from Masai land, and to have married the sister of Barbanyo and settled down in the Kisoo plain; they are to this day often grouped together under the name Ja-Kaze.

Gemi, Lego, Sakwa, Kadimo, Upenya, the founders of the tribes of the same name, were not sons of Bamogi, but were collaterally descended from Apidhho.

Version III.

This version was obtained from Gori Kogalo, chief of Kanyamwa (Ja-Loo) on the south side of Kavirondo Gulf.

Apidhho was the father of all mankind; and he, the sun, the wind, and the moon appeared on earth together; the father of the sun was dead. Apidhho brought with him to the earth a spear, a shield, and fire. The buffalo and the cattle came out of the sea (probably meaning the Nyanza), and were herded by mankind, but the buffalo broke away, and took to the woods, refusing to become tame as the cattle did; he also brought *mtama* grain, the *wimbi* he found growing on earth in the grass; he found tobacco and the sweet potato growing in elephant dung.

Shortly after their arrival, Apidhho ordered the moon to kill an ox, but the moon refused; he then told the sun, and then the wind, they also refused, so he killed the ox himself with a blow from his fist, and then ate the meat, offering some to the sun, moon, and wind, but they all refused to eat, and he was very angry, so they fled back to the heavens and have stayed there ever since. Apidhho told his

S. Mackay C-5 (ca. 1900) 1903 F7.11 Lwo T7.11

Genealogy of the Jo-Luo.

Version 2 of Ojude Kwonde.

Antyeno (had one wife, name unknown).

Owiny.

Nyawir (father of East Luo settler to Kavirondo, had five wives).

Lower (the Nandi said to be descended from Lango).

Chemwono. | Nyakach. | Kanyamo. | Uyoma. | (missing). | (missing). | Kadimo (name of tribe south side of gulf). | Kisumu (tribe south side of gulf). | Kadimo (tribe south side of gulf). | Siyakago (most southerly tribe of Jo-Luo near German frontier).

Chemo. | Nyao (name of tribe). | Uyoma Mission (the Luo name for the Wanga or Elgonyi people). | Uyoma (name of tribe). | Kanyamo. | Gem Isle (tribe, across on the other side, i.e., the Gem tribe on south side of Kavirondo gulf).

Kanyamo (name of tribe). | Kadimomore (name of tribe on south side of Kavirondo gulf).

Nyawir. | Ojola (probable variant). | Kadimo (name of clan of Kanyamo tribe).

Yimo.

Nyawir (name of small clan of Kanyamo tribe). | Uyoma.

Ojola.

Siyakago (name of clan of Kanyamo tribe). | Kisumu (probable variant). | Asoyo. | Kadimo (name of clan of tribe).

Asoyo.

Kisumu.

Owiyoyo.

Uyoma (name of present chief of Kavirondo clan, age over 70). | Owiyo. | Owiyoyo.

to Kavirondo and Nandi.

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Genealogy of the Zulu
Version 2 of Nuni Kupela
Zulu
Zulu
the same but
Zulu
Zulu
Nguni and Zulu, descended from the stock.
Nguni Descendants
all other people in world.
Zulu
Xhosa
Swazi
Tonga
Shangaan
Pedi
Sotho
Zulu
Ndebele
Zulu
Xhosa
Xhosa
Xhosa

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children that he had left a beautiful country in the heavens where the people were all bright like fire, and that when they were dead, they would all go and meet these people.

Banagi, the great grandson of Apidhlo, taught the *Ja-Luo* the custom of mixing cow's urine with the milk.

Mbonga, the eldest son of Banagi, was the first member of the *Ja-Luo* to migrate southward into Kavirondo, and his brothers followed him; upon their arrival, they found the Bantu Kavirondo in possession of the land, but gradually drove them back.

The Bantu Kavirondo are descended from one Magirongo.

The Masai are descended from a *Ja-Luo* youth who, when out one day herding cattle, absconded into the woods, driving off the cattle; a woman who was lazy, and would not cultivate, crept away and joined him, and they became the progenitors of the Masai; they live by eating herbs and drinking milk to this day.

The Nandi and Lumbwa are descended from Alango, a son of Banagi.

Bajuki, a son of Apidhlo, is the ancestor of all the other people on earth, Europeans, etc.

This account was given me by an old chief living away in the hills to the south of Kavirondo Gulf, a man who has probably not seen half a dozen Europeans in the whole of his life. He told me that, in his youth, the old chiefs had many more legends, but the young men of to-day took but little interest in such things, and they were all rapidly being forgotten. He confided to me that his neighbours imputed to him the power of being able to transform himself at will into the shape of an ox and other animals, but he gravely assured me that these slanders were quite unfounded, and were a source of great embarrassment to him.

The version of the legend, given above, differs considerably from those previously recounted, and many new names appear. Most of the new names, however, are the names of tribes living in South Kavirondo, or Ugoya as it is often called, *e.g.*, Nyankago, Kuledwoyo, Kabondo, Kabuch, Kadem, Uchiong. As these were near neighbours of his ancestors, their names would be more likely to be remembered.

There is, I think, enough internal evidence to show that this is really a very ancient genealogy, brought down from the Nile valley by the people when they migrated to the south.

An examination of the three versions of the genealogy of the *Ja-Luo* just given will lay bare many discrepancies, the presence of which, to my mind, gives an air of great genuineness to the information, and is, in a way, proof of the age of the myth.

Like the genealogy of the Uganda kings given in Mr. Roscoe's paper,[1] and, for the matter of that, like many other genealogies of world-wide fame in the ancient history of more civilised countries, we have in the *Ja-Luo* genealogy a succession of mythical personages and demigods at one end of the line, and at the other end,

[1] *Journ. Anthrop. Inst.*, vol. xxxii, p. 25, "Further Notes on the Manners and Customs of the Baganda." Plates I and II.

242 land, "Mbora." A piece of land west infested in the middle of cultivation is called "nino," and the Luo are alive to the menace [678] this neglected patch is to the crops surrounding it. A man who allows "nino" to endanger his neighbours' crops is very unpopular.

STATUS OF WOMEN:

562 The position of women amongst the Luo is one of great influence, in spite of many things which show that they are not regarded as the 673 equal of the men. While they have nothing in their creation stories which gives the male such pre-eminence as is given in the Hebrew account of creation in the second chapter of Genesis, yet even in their stories it is the male which is created first. The origin of the female is surrounded with mystery, none have any clear account of her origin. But it is significant that the name by which the first woman is known to many of the Luo is ALOO. LOO or LOWO is the stem meaning earth or soil, and there is undoubtedly some connection in their minds between the fruitful soil and woman. But though her origin is surrounded in mystery, she soon is made to carry the responsibility for the fact that the sons of men have got to work. Lest the story should be unknown to some it is worth while repeating it here. According to the creation story, the first man to be created was one called Podho. To him the Creator (called Nyasaye) gave a magic hoe, which worked by itself, requiring no arm to wield it. With the hoe Nyasaye gave Podho a command that he was never to attempt to do any work with it himself. If he should disobey this command then the hoe would lose its virtue and cease to work unaided. This happened before the advent of ALOO (sometimes called also MIHAHA). When eventually Podho was given ALOO, he gave the hoe over to her care, telling her at the same time of the command which Nyasaye had laid down. For a time all went well. When they wanted any digging to be done all they had to do was to take the hoe out to the site, show it what they wanted it to dig and leave it to do the work. In the evening it was brought in again. But one day curiosity was too much for ALOO. She felt that she must feel what it was like to turn up a few sods. So she picked up the hoe and with it turned up a little soil. Then becoming suddenly afraid she dropped the hoe and went home, but did not tell her husband, Podho. However she was unable to hide what she had done, for in the evening when they went to bring in the hoe, it lay where she had dropped it, and had done no work. Then the voice of Nyasaye said that as they were now so clever that they knew how to dig, never more would the hoe dig for them. So to this day woman is blamed as the one through whose wrongdoing the curse of work came to men.

562 However the tradition came into existence it reflects the common tendency of many creation stories to put the blame on the woman,